

Objections to Am. Emancipation [1]

I. This is no concern of ours etc. Ms. B. 9.1 (10)

What is no concern?

1. As men - Handbill - Toy sold here -

2. As members of the body politic, Dist. & Territories - Slave votes - Runaways; Little Henry; woman at Phila. - Insurrections. - Sheriff no concern of the South - Slavery the ruling power, see Mrs. Child pp 114, 124, 126.

3. As Christians. - 2,000,000 Pagans - Benevolent operations; pulpit, press; "touch at your peril"; "doughfaces" - But we do make disturbance & division in the North; Noncommunion; Quakers - "I am only a passenger"!

4. As slaveholders - Dist. - Men at the North do own slaves at the South - Slaveholding sentiment, & politicians of the North - Two votes from Mass. on Miss. Question -

5. As citizens of the world - Putting back & snatching of life - Nicholas talking with a slaveholder - O'Connell - But we have entered into a sacred compact w/ Indians & slave-trade; the South owe it to us to release us from it.

II. Divide & Union. How? Suppose a Convention; calls business stated, motion, Broadnax, Faulkner, Clay - Mr. Child pp 81, 79, a majority, test oath, even actual separation, the gain the loss, "towns & poor" - But there would be civil war as in the S. Am. States! What for? & what result? - Secession can come only for some action of govt., e.g. slave-trade, & we don't propose any action at all until a majority ask it, & if we did, & majority would not secede.

III. Stir up insurrections. Doing - How? 1. Sending papers to slaves? - By leading & free negroes to do it? - don't they do it now? - expression, no, at Bethel church Phila. - But suppose there should be insurrections? because before, our revolution, 3,000,000, Croats, Poles, & what cause? - Truth is we do prevent them; West India, Charleston Plot.

IV. But it won't do to ~~ever~~ turn loose - at once, must be prepared for it, do it gradually, they'll cut the masters throats.

1. Must be prepared - mere dunces - vagabonds &c. What? How? Mainspring - How free them then? & how keep them quiet in t mean time? - But they'll be vagabonds! Proof - those th buy th' freedom - Negroes at Cincinnati, Baltimore, Phila? - Jackson's Proclamation -

2. But they'll massacre their masters! Wh- when they are so happy, so well off? - Why? - Who? - Truth is, it is contrary to all t principle of human nature, Poles, Fathers, Penn's indians - their feelings towards abolitionists - Doings - Bible, Isaiah 58.

V. But we dont effect anything - we dont reach the South - why not go there &c?

I Objects. Immediate Abolition or Emancipation.

Am. Emanc. p. wh^o? Slavery. And what is Slavery? 1. Not parental relation. 2. the relation of master & apprentice or hired servant. 3. that of guardian & Ward. 4. that of Sheriff & criminal. But 5. the holding of men as property, at discretion. Beginning here, it is that condition in which the man has,
 1. no legal protection for his property.
 2. none for his person: e.g. Mrs LaLaurie. New Orleans Handbill.
 3. none for his honor, e.g. Man th^t got tick selling his own child?
 4. none for his wife or children, e.g. Man fr^t St. Louis, 'buy my wife', cut throat.
 5. none for his or their mind.

Our first main object is an Am. Emanc. from this condition. This is done the moment that t individual as such, & t community as such, cease to regard & treat man as property. Am. Emanc. is not breaking away the planter-laborers; nor (2) turning them adrift on t community, free from all restraint; but (3) it is simply Emanc. ^{from} the control of t arbitrary power ^{to} that of law & government.

This secured & as we think, several other import. objects are secured.
 1. Save the South from temporal (to say nothing of eternal) ruin - the sterility of their lands; decreasing population; corruption of morals.
 2. Unlawful & wicked amalgamation.
 3. Save us from insurrections, & servile, if not civil wars.
 4. Save us from disunion.
 5. Emancipate state, & church from thralldom.
 6. Advance the march of liberty & Christianity through the world.
 7. Save us from t judgments of God.

II. Principles. ^t Slaveholding is, in all cases, wicked - is in principle, the same with t slave-trader - & is: the highest kind of wickedness toward man; a sin wh^t no circumstance can excuse or change to right.

1. Bible - Ham, Gen. 9:25 - Abraham - Jesus - Apostles -

2. Entailed, i.e. th^t it has come to be sanctioned by law - ^{rum trade} slave trade

3. Well treated - contented - happy - ^{letter} - ^{they decide}

4. persons - ^{they decide} But what shall the Slaveholder do? This brings us to our 2nd fundamental principle via the doctrine of immediate emancipation. This is our grand principle of reform - Total Abolition.

With this we address ourselves to t consciousness of the individual & of t community & call on them to let t oppressed go free; & as no set of circumstances can be an excuse for the sin, so we insist that none can be an excuse from the duty. Does t individual say:

1. The laws forbid it? Daniel - Guttauff - Does t community say it?
 2. Public sentiment won't bear it? = Private interest won't.
 Does t community urge this? = They are this public sentiment.
 3. Th^t slaves are not prepared? Emancipate them at first step.
 - Suppose this done & see wh^t effort it would awake! - Gen. Lee
 4. That it would be dangerous, - to Union, to master, to slave? What, to remove t cause of danger?; all conjecture; feelings of colored people towards abolitionists.

III. Measures. How are we going to effect our object?

1. Not by violence ourselves, or by encouraging it in others. So far far as we discourage it & are t only class of men that can do it effectively
2. Not by expatriation. True, this, we are told is the old mode of abolition = Moses. (2) That is a practicable mode = Slave-trade. (3) Th it can be pushed & executed without danger to t Union (4) that it will be a great help to t missionary enterprise = our Pilgrim fathers; Truth is t idea, doctrine, th t colored man can not be elevated here & is a libel on human nature, on t gospel & on God; its legitimate & necessary result is t perpetuation of t bondage or t extermination of t blacks; if true the hope of the world from t gospel is gone, t chord of caste is never to be broken & t lion & the lamb never to lie down together.
3. Not by a gradual, or prospective Emancipation. This is t only getting rid of form but not t spirit of t thing; & (2) doing it at the expense of t injured Slave = Mass., a matter of more interest, not reform.
4. Not by compensation. The South has been compensated too much already; t idea absurd; it supposes what is not true, viz. th Emancipation would make the South poor now. But t grand objection to all these schemes is that they make Emancipation a matter of interest & not of sincere repentance, &c. though we may get rid of our slaves so, we do not of slavery, & we can't dodge God so.
5. Not by pushing the matter as a political measure = Slave trade & license system
6. But by securing t vol. consent of the master & t nation; this is to be done by effecting a radical revolution in t public sentiments. True all say slavery wrong in t abstract - so Inlemp - so relig - the belief abstract not real & needs reform. This is to be effected by "light & love" - Tracts \$20,000. = total abstinence!! Your brother, let him go! let him go!!

symbol This sentiment will find a way for itself - a will a way - It will lead (1) to a righting of individual practice (2) to a righting of t chh - Quakers; (3) a righting of t state, its laws, both of the Gen: & state governments.

IV. Objections.

1. But y can't reform public sent. so easily. What is p. s. But t combined sentiment of individuals & t few, who constitute t hinges of society.
2. But what good does it do to agitate it here, suppose y get sent. right here, don't effect anything, don't reach South, why not go there & spread.
3. But it is no concern of ours, what come to us for? see objects.
4. Ah! but y'll stir up insurrections &c. - &c. - but can't help it if do - hope - Charleston plot; if we stop now insurrection certain.
5. But there is no need of all this uproar about t matter - these extravagant doctrines - ado - discussion of chh - & Old doct - of Revolut - & Men, a glorious work - Women also - And ado ado = deposited.
6. But these negroes can't live here - diff race - natural prejudice - Are there truly

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What we can do. Ms. B. 9.1 (10)

1. Think of subj. to acquaint slaves with facts.
2. Feel & pray in view of them & Power of prayer
= And if no help, still knowledge of facts, a precious consolation to t slave.
3. By conversation & correspondence recite & tell to family & friends & get them to feel & pray.
= tide of sympathy - widows & devotees in India.
4. In same way, assail & consciences of slaveholders of your acquaintance.
= Slaveholders coming & residing North.
= Those of y^r acquaintance at South - Farmington.
= Nor think it vain - gospel, Indian, Adolatry, Zion that,
5. Take & circulate publications, papers - books - to friends at home - in Slave States - minister - And this as ind. & as societies - Effect of, Facts; my book on Birney; No. of Reporter; Human Rights.
6. Abstain from slave labor products - How free products can be obtained - Ground of abstinence - Effect of.
7. As chphs set apart seasons of fasting & prayer - on acc. of y^r own sin; "Verily guilty concerning brother - On acc. of sin of land in matter; Daniel 9:20.
8. Observe also the monthly concert for t enslaved.
9. Withdraw Christian fellowship from all slaveholders
= Ground of (1) Heresy in doctrine, (2) immorality in practice = Need of. See Facts.
= Object of - (1) Wash our hands - (2) Individual & good - (3) mould t public mind.
= Reasons for - (1) Bible (2) Consistency, classifⁿ, "What Slaveholders think of it" - (3) Example of others; Not a new test; Edwards on Temp^t; Paul; Quakers; Ref. Pro. Chh; Indian chh;
= Effect of; Birney; Tappan; friend; Gardner's mett Preach

10. Carry & question to & various Ecc. Bodies = Resolut^{ns}
Rules - Remonstrances to other bodies in & out of
sl. states - Instructions to deleg^s - This by petition, &
including delegates of right stamp.
11. Insist on Benevolent Inst^t rejecting & price of blood.
= A. B. Missions.
12. Petition Congress & State legislatures.
= Congress - D. Col - Texas - New Slave States - Inter-
State trade - Repeal of Uncons. Laws, both of
Gen & State govt, Fugitives, Act Incorp^o of Washington
= State - jury - Laws making dist- on acc^d of color
Laws allowing temp^r Slavery - Remonstrances agst
Texas unconst. Laws of other states affecting the
rights of citizens of this - instruct Senate in ref
to abolition in Dist^r; & slave trade; For. sl. trade.
13. Vote for such men only as will stand by & cause
of liberty in these respects.
14. Put away prejudice to the man of color - Social
life - Business - Literary Instit^{ts} - Church - State.
To this end examine (1) nature, char, & cruelty
of this prejudice - (2) char. & cond. of peo. of color.
(3) Go among & aid them in the efforts at self
improvement - (4) Learn to judge them as you do
others, not make except. of one th of all - (5) In ev-
ery possible way extend to them & kind offices of
life.
15. Give your money & get others to do the same
for every dollar!
16. To do all these & more effect^r - organise Soc-
-ieties - Male - Female - Children
17. In these ways, go to the south, not indeed in
person, but in opinion & influence.

This is taking high ground - Still of
vital import^e to t advance^e of t cause, - can
not stir a step with^t it - motives of interest
merely, powerless. = Temperance. Prodigate.

The resolut^e puts t two on t same
footing - ~~has done~~ ~~not~~ to calm ~~quiet~~
but to open t eyes of slaveholders ~~to~~ ~~quiet~~
- noble men among them = those - & in-
deed t eyes of t whole community
nor (2) because we are innocent.

Is it then indeed so, th there is no diff^e in
principle bet. t African Slave trade & Ameri-
can Slaveholding &c? various ways of
solving t question
1st Slaveholding is the
parent of slavetrading - at nature of the
case no market, no trade - (b) fact

But 2nd Take another view. The
trade, it is admitt^e, is piracy. Now on wh^t
principles & for wh^t reasons, & are not these
principles & same & those reasons equally
valid in each case? - Define - Piracy is
robbery upon t high seas; & taking of property from

others by open violence & without authority on t sea;
a crime th an answer to robbery on land" Webster

What is that then, wh. makes this piracy?

- (1) Not t mere outfit & sending of a ship to Africa.
- (2) Not t mere transportation of one, or 1000 col'd men to America.
- (3) Not t cruelty inflicted on its victims, or t mis-
-eries endured during t middle passage; or
if otherwise, then is slaveholding piracy - due
- dent "cruelty & rule" - New Orleans - Smith of
Alexandria - Slaves in Alabama.
- (4) Not t mere separation of families; or if
otherwise then is slaveholding &c - Men sold at
- (5) Not t number of victims, & if so, Vicksburg = Dines
at Washington
- (6) Then is slaveholding &c
- (7) Not t violence is used, or if so then is slaveholding
- not essential to robbery th it be done actually with
arms &c - but if it were, why, but the t cities do
not demand it, is it th t slaveholder does not
use violence, suppose th infant born an adult &
- indeed does use violence.

What then is it th constitutes t slave trade piracy?
= The one simple act of reducing a free
person to t condition of a slave, without his con-
sent, & with authority - And this slavery does
ad infinitum.

I. And now wh- is it th makes this a piracy on t slave trade? Is it - th it is done out
of t law of God, or
² (1) th it is a violation of t law of man, or
³ (2) th it is usurpation & tyranny; or
⁴ (3) th it is fraught with untold & unlimited injury
to its victims - or

5 (4) tht it is disastrous in its influence on t world, bringing Christ into contempt & spreading desolation & death over Africa = wh^t slavery has murring & press & pulpit & red-coating & plotting & originating & all done to our country, & by marring our national char, destroying our consinst, & thus nullifying & inf of our ex ample to other countries - put back the march of freedom over all t world.

II And wh^t is true of t arguments &c is true of t objections offered in Apology.

1. Slaveholding pleads & sanction of law & the constitution.
2. It pleads & sanction of t bible - Abraham's "bought servants" - Jesus
3. It pleads t good of society cannot be abolish'd without a greater evil = Spaniard, natives dying ∵ to save them &c
4. It pleads t kind treat^t of t slave - happy contented comfortable - w^t not take his freedom &c = so s^t t slave-trader, Millerforce anecdote of t dancing -

The similarity wonderful - slaves content to yet running away - willing to go South (Anfield) yet t iron doors, bolts, walls, & hand cuffs = handcuffs, dogs, swords have hatet way off ships & 6 men in prison in N. York - 16 in Wash^t held = licentiousness & law/patriotism more, & parallel more than hold^t in instruction.

I plant my foot then on this high ground & it is terra firma - th in principle no diff. bet. slaveholding & slave trading, except th slaveholding is t worse of t two.

Now is this new ground = younger Ed -wards - "to hold a man in a state of slavery who h^t a right to his liberty, is to be every day guilty of robbing him of his liberty, or of man-stealing. The consequence

is inevitable, th other things being & same, to hold a negro slave, unless he h' forfeit his liberty, is a greater sin in t sight of G. than concubinage or fornication" — & he thinks, & t is within "50 years it will be as shameful for a man to hold a negro slave, as to be guilty of common robbery or a theft."

IV. — — — And now who can doubt, th such a sin tolerated & sanctioned as it is by t people of this land, brings the Declaration &c into Contempt. — Why sin it originates laws & begins & its sanctions practices, th make us a byewon among t nations — ~~the~~ ^{the} ~~good~~ ^{bad} licence — no ball without a permit

It is really humiliating & spectacle we present to t world — (1) proclaiming th all are free & equal & yet I'm b a slave. (2) a land of free & home of t oppres'd & yet t largest slaveholders in t world.

(3) Abstaining on t Greeks & Poles & yet holding 2,000,000 in a worse bondage. (4) liberty of t press & of speech — & yet \$20 fine — \$5 or 10,000 reward ministers threaten to close t pulpit — & Reed of England.

(5) resolving to send t bible over t world in 20 years — Plummer. &c

(6) Southern Sunday school effort "when it is desired" boasting of blessing G. for our revivals & yet & create of a prejudice, th binds, & tings & god men of other lands to stand in doubt of them — English magazine.

V. And who can doubt, th in all this, there is occasion to apprehend & judge ^G of a right God, if &c —

(1) Ms. B. 9. 1 (10) [63]
Speech on the Reso. touching t' treat-

ment of Slaves at the South, delivered
at the annual meeting of the N. S. A. S. Soc. 1834.

The question of slavery often discussed as if
it were merely one of treatment. But it is not
so. in discussing &c - e. g. tea tax. import of slaves.
Slavery then, be t' treat - wh't may be a sin.

(1) Declaration of Sentiment.

(2) But why did not Paul class Slavery thus, a-
mong t' list of sins, adultery, fornication &c?

(3) Polygamy, games, plays, gladiator shows, infanticide
killing of captives in war - slave trade.

(4) He put his finger on the characteristic sins
of age & those into wh. Y-convicts were
most likely to fall. e.g. Messiah - Jews. - Epistles
to t' Hebrews - to minister among a country of
atheists - Temperance reforme

This
was the fact with t' apostles & the slavery with wh.
they came - in contact was innocence itself
comp'd w/ other sins - a substitution for death - &
mild in its form ^{child's speech} & not t' sin to wh. Christ's were
specially exposed.

(5) The morality of t' matter had been settled by the
6. Test. - sabb. - Jer 34:10-17. Job 27:13-23.
Isaiah 58:6 &c - E's judgments -

'But we are told that t treat^t of slaves
is very kind &c

I examine the proof.

1. More profligacy & crime among the free
blacks than the whites. (See Liberator Vol. 3. 48)
(a) a non-sequitur - more dark skins is to.
(b) not a fact, deducting t higher classes among the
whites.
(c) if it be a fact, t white man's prejudice is responsible
for it, causing t color man to feel himself an
outcast, no character to stand upon, or t victim
of stern necessity. e.g. Mary.
2. The increase of the free blacks is less than th
of t whites or slaves. [See Clay]
(a) This arg^t regards man as a mere animal, mea
suring his happiness or misery by his rate of increase.
(b) It moves too much - for slaves increase faster
than their masters - [See facts increase]
(c) The arg^t however proves, prevailing licentious
ness - t business of raising slaves for market
& kidnapping.
3. The testimony of persons who have actually
been at the south, & seen slavery.
(a) can only house-servants.

4. The testimony of slaveholders - Slaves very
comfortable, don't want the freedom, won't take it.

- (1) interested testimony
- (2) nothing is said of the conditions on which it is offered or the bugbears with which it is very carefully associated - (See Test. of slaves at Philadelphia)
- (3) Do they ever hazard the experiment of making it offer?

"But they wouldn't take it!" (a) They do take it - advertise to far run aways - public meetings in Maryland & Virginia to take measures to prevent it - Woman at Phila. "I took it!" - Man sold from Carolina to Georgia, ran back, taken at Charleston, put in boat, escaped, "catch him" - dock.

"But they don't want it!"

- (a) laws & regulations touching the matter.
e.g. man at N. Haven.
- (b) Test. of slaves at Phila. respecting the state of feeling in S. Car. [Washington - Monroe] & Virg. [and] h.
to the freedom long ago
- (c) Willingness to work it out, & the slaves of kind masters - e.g. Slaves at Phil. - Slave in family at Ward.

1. ~~What~~ - 2. ~~What~~ - 3. ~~What~~

"But they are very comfortable!"

(1) Test. of slaves at Phil. - no laws to prevent any degree of cruelty

(2) ^{1. Modes of whipping;} Picketing

(3) Tying hands under legs as boys.

(3) Over a barrel - "cut raw fr small of back to hips so th could sit for several days!"

(4) Cobbling = broad paddle with holes.

(5) Batting = men & women on a ladder - salt & water.

(6) Fastened to ring bolts in t floor = cotton mill, wall be - Spattered with blood.

(7) Putting t women astride the wooden horse.

(8) Putting t men on wooden spikes, &c.

(9) Whipping them in t stocks.

(10) Tie up & whipped w walnut switches heated = = a woman in Maryland

(11) On sugar plant', if task for week not done, the overseer whips driver, give him t whip, "go too t field"

(12) Tie up fr t ground & put heavy pole betw. feet. - for asserting his freedom.

(13) arms extended + & whipped at t four corners of t street for offering to strike white, repeated for four or five successive days.

(14) Bro. Perry's mode.

(15) Slave made to strip his wife or daughter & whip. [Other facts touching licentiousness &c]

(3)

And yet very comfortable! Wilberforce
in Parlia^t.

— But (b) Sundering of dearest earthly ties.

(c) Moral condition. — see Jones & Bible Nuttall.

“But what shall be done, if we let these all loose = desperadoes &c.”

(a) Scot. slaves, “satisf^{ed}, contented & happy askings?”

“But we are only making the condition worse by our intermeddling.”

Be it so = Pharaoh & see (1) how soon public
indig. gather & sweep it away — men at the
th only need to be sus^t & embold by a strong
public sent. here.

or (2) see how soon Q's jdg^t hasten & overtake.

No sir we must go on — cry of 2.500.000

And sir it can be done — no nation

such facilities for reform exists at our door
& t^h example of elevated colored people = Miss Paul's
scholars.

ment of Slaves at the South, delivered
at the annual Meeting of the N. E. A. S. Soc. 1834.

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District of Columbia.

1. The plea "Slavery" not concession of slaves."

= Slavery = Private institution of slaves were, in
that & private, black & white slaves were
the property of black & white owners = no repose of
this freedom = Slavery still exists = 奴隸制
does not have any constitutional indirect, in regard
to the States, & to the Territories it is direct.

2. Slavery & abolition slaves & Slave trade
in these abolitions.

= Slavery = Slavery, & its accusation & point is of loss
- loss over it = Corporation of Washington & its
powers.

1. Slavery as it is in law, this is throughout District

2. Slavery & Trade w/ the rest of the country

1. Slaves in land as in existing in several States.
= Slave in Louisiana - slaves.

2. Its continual colonial quale the slaves out of
there is 1 Domestic Slave trade = local in each
1 Territory & (but a friction of Slavery there = no
lives resolutions).

1. 4. District not to get out Slave trade of the Nation.
2. Slaves not to be held in the territories - Abolition
3. Slaves not to be traded - abolition
4. Slaves not to be kept in the territories - abolition
5. Slaves not to be kept in the territories - abolition
6. Slaves not to be kept in the territories - abolition

2. abolition attended with most hostile working
- abolition = abolition.

3. abolition attended with most hostile working, not abolition
- abolition = abolition.

I. Abolition a vital element in accept^{ble} religion.
= Heb. 13:3 - duty - com. consent - habit
- Is 1:10-20 - com^{mon} imp. & unqualified.
= Spaulding of Pawtucket - "mercy & not sacrific^e.

II. Our qualification to judge in the case
= interest - jury - witness - story &c.
= early habits, education - Jefferson - Calhoun's son

III. Wh^t Slavery is - = Not restraints.
= Not restrictions on liberty - child - criminal
= Not disfranchise^t - min^o - freeholders -
= Not cruelty or oppression - wife - sub^{je} - Irish
= Not involuntary servitude - child & mob.

But = Holding as property - chattel principle -
- personal ownership - this & disting.
characteristic of Am. Slavery - Slave Code
- condition, physical, intellectual &c -
this is such th^t he is perfectly & creature of
the master, with & has no legal protectⁿ
in 1. Property

2. Person - cruelty in food, clothing, labor, pun-
ishment, transfer - Act of S. Can. 15 & 14 hours
- "moderate correction".

Obj. - Liability - Systematized Lynch law.

Obj. - Exceptions - interest -

3. Social rights

4. Character.

5. Life & self defense.

6. Privileges of mind - Law - facts -

IV Mor. Chas. of Slavery

1. Not quest. of personal guilt.
2. Not one of treatment.
3. Not one of content.
4. Not one of custom or law.
5. Not one of persons.
6. Not one of motives.

But 7. one of fact touching the nat. of things.

= Slave-trader wht makes it piracy? (1) Not act of fitting & sending ships to Africa - (2) Not bringing men fr. Africa to America - (3) Not cruelties th attend it, middle passage - (4) Not separation of families &c - (5) Not how of possession, kidnap, purchase, gift - (6) Not persons - (7) Not motives but - (8) fact of possession as slaves.

But nat. of act same in each case - 100,000 infants - & & & - fruit man - man-stealer -

(4) See wh^t Slavery done & doing - (a) Responsible for abolition.

(b) Ever propounding doctrines at war with liberty, both by precept & practice - "evil communications" - visitors to South - reflexive influence, &c.

(c) So effectually wrought that these doct^rs substantially echoed by govt^{nt} in Ckk & State thro. the land - Mr. Duffie & Theo. Rev. & Res^r of leg^s, ecc^s, govt^s, &c - a pub. sentiment - then write it out in law.

(d) Actually encroached on rights & subverted liberties of free - Violations of Constitⁿ - Laws - mobs - P. Office - Veto - Petition - Locomotion - trial by jury - unreas. searched - divide? tis divided! - its great end as yet subverted.

(e) Is continually subverting & great obj^t of Constitⁿ - "justice" - "tranquility" - Florida & Indian War - Texas - Cuba next.

Say not danger remote - Presb. Ch^{ch} - real question is not wh^t we h^t Slavery & the Union but freedom & Union -

How come to rescue? - Petitions - votes - pledges of represent^t -

Funds - wants - pressure - back on people - open & ear of opp^r -



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Mal 2:7. — minister's duty.

State of Parties.

Def. the principle admitted in theory & acted on in practice, th in some cases it is lawful to hold man as property.

Is slave holding then a sin? So admitted by gen^ll consent but &c.

Is it sin in all cases?

Prof. 1. falsehood in theory.

2. tyranny in practice.

3. violation of the div^l law.

4. the mother of abominations

Obj. 1. Bible sanctions it

2. Entailed.

3. Slave not qualified

4. an inferior race.

Remedy.

Obj. 1st We can't touch the matter constitutionally.

2. Im. Em. w^d not be safe,

3. would not be the pecuniary ruin of master & slave both.

But why shd we at the North meddle
with the subject?

1. Bee. neglect is abetting sin.
2. Bee. we can never in any other way touch its existence in the Dist. of Colgate

Whittier h 10

111

Dis. Col. - Jurisdiction of Congress.

1. Exclusive legislation - gives Congress
same power as states over state
slavery. " ^{Ms. B. 9. 1 (10)}

Arg: n. Cong. as leg. of & Dis. is unlike
a state leg. in th not chosen by the
people of Dist. & cannot & ought
not abolish against wishes of people
of Dist.

Rep 1. The char. of a representa-
tive govt. - not mere agents to the
entire people's wishes, but a deliberative
body, a court of errors, board of refe-
rees, whose business it is to establish
justice & promote general welfare, by
deciding on what is conducive to that
end. Its office is th of law making
power.

2. Admit to plea - still bound to regard
the slaves as a part of their constitu-
-ents (1) No right to reduce them to property,
or (2) ~~so~~ power to create this kind or
any kind of prop. is competent to derive
it, if a public injury (3) If slaves, as men,
then slavery an oppression & injustice &
Congress same power over this as

any other - e.g. a portion of white an-
franchised by another.

Ob. 2. Private property not taken for
public use with compensation -

Reply (1) "Taken" means "transferred" & its
existence as property still remains in the
ownership of somebody else, and not
destroyed or annihilated, & had refer-
ence obviously to taking - e.g. lands &c
for internal import, light houses, fortifications
& impress of horses &c in war.

(2) Emancipation does not take but
destroys the par. kind of propy.

Ob. 3. Govt. no right to destroy propy.

Reply 1. All import. acts of govt. do it in
or less = Embargo = Non-intercourse

= War w. England

= Withdrawal of double duties
soon after peace.

= Suppose protective system en-
tirely abolished three years ago, as the
Senate insisted.

= Charters for new roads, canals,
bridges &c.

= Acts of incorporation.

= Abolition of lotteries & license sys-
tem.

Gen. Ass. Mass. in June 1841, at Westfield, a com^{ee} was appointed "to consider wh^t action, if any, this Ass. sh^t take on t subject of slavery". The Com^{ee} reported — "Whereas, this Ass. having repeatedly expounded th^t views respect^g t moral char. of slavery, & t evils arising out of it believe th^t a friendly correspondence with some ecclesiastical body, in some one of t slave states, might possibly be a favor^{ble} influence upon emancipation

Therefore —

Resolved th^t a com. of 5 be app^t to open such correspc^t, & if possible, report to this assoc^t at t next meetg^s"

Supos Josiah Clark, Durfee, Sessions, Mrn Fowler & Drs Ide, Com^{ee}.

1842 at Westboro, Com^{ee} by Sessions chairman reported, in part, that "they had transmitted some thirty letters to diff^t Presbyterian bodies at t South, & had received varia^s replies, portions of wh^t were read". — Whereupon —

"Resolved th^t thanks of this body be presented to t Com^{ee} of Correspondence, with Eccles. bodies in t slave states, on t subject of Slavery, for th^t attention to t subj^t of their appointment, & for th^t interesting & important information elicited by th^t correspondence, as presented in th^t report in part on t business assigned them". —

Resolutions on Sabb., Peace, Temperance etc. were also adopted

N. Y. Gen. Assoc ^o	Aug. 1841	
had 7 Ass ^o	clks ^{valuers} min. memb	
Essex Congregation, 13	8	930
Black River Ass. 11	23	1154
St. Lawrence Con. 17	3 (1)	715

See below

Even. Consociation of Cong. Chks.
of Rhode Island - in 1839 - had
13 chks. - (subject of slavery came up!)

N.Y. Gen. Ass. in 1840. "Pres. Green
having been invited by t. A.S. Soc. of Hamilton
to deliver an address, & t Ass. having
been invited to attend - "voted to have
necess continue until after the address
has been delivered" - In t Narrative
of t state of Relig. they say, "Moral
Reform & Abolition principles are
taking deep hold on t affections of
Christians more extensively than formerly".
Est. fr. Off. Min.

Gen. Confoc. 18	23	1357
Oneida Assoc. 25	18	574
Susquehanna River 8	8	576
N.Y. Association 9	45	only 8
con. w. t chks, & 15 of them Recientists		

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Bodies the system as wrong

Slaveholding again 1185

in Billingsley, Jan. 1, 1863

in Russell, Mar. 3, 1863

in Jackson, Nov. 12, 1864